

CORRESPONDENCE.

We do not hold ourselves responsible for the statements made, or opinions expressed by our correspondents.

Is It Right?

MR. EDITOR: I wish to ask a question through the medium of your valuable paper.

The steamer arrives at Keanohou sometimes on a Sunday, and then proceeds to Kailua, and leaves that place about 8 o'clock A. M. on Monday. Now, the question is this: A man living a long distance from that place was obliged to send his butter down on Sunday; the religious community was so shocked that the man was obliged to appear before the Judge, and has had to pay \$10 fine and costs. If the article in question was brought down on a Saturday and remained at the beach until Monday, it would be anti for use on its arrival in Honolulu. Surely this is a very hard case. We in Kona pay our taxes and get very little in return—no roads, no doctor, and but scant justice.

If individuals are to be punished for doing work that is absolutely necessary to be done, how about the steamboat companies? I should be glad to know what the difference is. Mr. Thurston once wrote of "things that happened in Kona as being such as to make one's hair stand on end." He would probably include this amongst that category.

ONE WHO WOULD LIKE TO KNOW

The Letter and the Spirit.

MR. EDITOR: When our Lord and Master said to the Jews: "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life," they strove among themselves, saying: "How can this man give us his flesh to eat?" And when Jesus saw that even His disciples murmured, he said unto them: "Doth this offend you? It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life." And St. Paul says in Cor. II, 4:6: "Who hath made us able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Is not this very forcibly illustrated by our friend Dr. Hammond coming into a community like this to stir up the old question of immersion and infant baptism. Now we believe in a sufficient quantity of water, but can the river Jordan and the Pacific ocean combined make a saint of one who ignores the law of love as given by Our Lord while on earth?—This is My commandment, that ye love one another. We are living in an age of progress, religious as well as civil, and is it not time that these old fossilized questions of external rituals were buried (for surely they were dead years ago) and Christians give their attention to the cleansing of the whole man?

Vandalism at the Volcano.

MR. EDITOR: Visitors to Kilauaea the past week have found that a certain person who has attracted some notoriety in Honolulu lately, has had the bad taste—not to say impudence—to use the various volumes of the Volcano register as a means of advertising himself and exhibiting a morbid self-conceit that seems to amount almost to a disease. He has pasted in as a frontispiece to the first volume his unattractive portrait and the printed abstract of a so-called sermon that seems little less than blasphemous. In the other volumes vacant spaces are used for the same portrait and the advertisement of his occupation. It is outrageous for a stranger to so disgrace the register, but this is not the worst; on the rocks below the fine new house, as one passes into the crater, he has printed his name (which seems to be held in great reverence by himself) in red paint on the rocks, and fearing that possibly some unlucky person might leave the place without seeing this very distinguished name, he has painted it again on a board and nailed it to the fence. Other names, presumably of the workmen, are also painted on the rocks. Further comment seems unnecessary.

A Plain Statement.

MR. EDITOR: In your yesterday's issue an article appears signed "One of the Congregation," in which that gentleman says he was present at my meeting, the report of which appeared in your Saturday's issue, and that I "made no allusion to Mr. Peck's denominational connection, his intended calling in life, or his being virtually pledged to work for sectarian ends."

I am sorry that gentleman did not sign his name. There was one intoxicated person present who had to be awakened at the close of that meeting, perhaps that is the individual who wrote the letter. I certainly used the words quoted in the ADVERTISER, and at the close of the meeting more than a dozen gentlemen surrounded me, and said that I must be mistaken in reference to Mr. Peck serving his "first year" as a traveling Methodist preacher; to which I replied that I knew the truth of the matter—that the Methodist Church has furnished the man Peck, who is serving his "first year" in connection with that body, and that it appears there are no funds in the pockets of the Methodists, hence the dodge of compelling the people of Honolulu to support him by placing

him in a public institution as secretary on a fat salary, while he, at the same time, preaches as a Methodist minister. Yours, etc., WILLIAM HAMMOND.

The Work of the Devil.

MR. EDITOR: A gentleman by the name "Kalua" asks a question in Monday's issue under the above heading. He wishes to know, when I "decrie sects as the work of the devil," how I can be "such a stickler in the mere outward or material form of baptism."

Mr. Bishop, in The Friend, comes out in a similar tone by calling baptism "a mere external ritual," and then seems to choke up and endeavors to draw the attention of the reader from the question of baptism by trying to throw dirt, saying, "As already stated, we do not learn that Dr. Hammond has shown to anyone here any credentials or testimonials as to his past record."

In reference to Mr. S. E. Bishop, I know his head is whitening for the grave, that he is a missionary and that his Bible commands him to "speak evil of no man." Yet in the face of all these facts, because he is in a position, as editor of The Friend, he turns his back upon them all and says by his article that he has written, "If I cannot give Bible for sprinkling nor for baptizing children, I can blacken Dr. Hammond's character, and perhaps kill his influence."

Why did not Mr. Bishop call on Dr. Beckwith, who invited me to preach in the Union Church, or even ask Mr. O. P. Emerson, his associate editor, about me? Each of those gentlemen and about twenty other families have a copy of the Monthly Record of the Protestant Evangelical Mission of London, dated August, 1890, in which these words occur: "As a Protestant lecturer he (Dr. Hammond) began his labors about fourteen years ago under the auspices of the Protestant Evangelical Mission and Electoral Union, in connection with which he has labored much and suffered much, but always as a Christian and never as an evil-doer. Dr. William Hammond has our entire confidence, and we commend him and his work to the confidence, sympathy and care of all who call Jesus Lord." Robert Steele, Secretary.

Throwing dirt is a poor way to help on the cause of Christ. Will Mr. Bishop copy the above letter? If Mr. Bishop had taken the least trouble to find out about my "credentials," he could easily have learned that I served, as pastor, the largest church in the whole of Australasia. That church is in Dunedin, New Zealand, and is unsectarian and non-denominational.

I will now, in a few words, answer "Kalua's" question by saying that there is no "mere outward or material form of baptism" in the plan of salvation. Christ has commanded, on the part of the candidate for salvation, faith, repentance and immersion. "It is better to obey than sacrifice."

OCT. 5, 1891.

WILLIAM HAMMOND.

Two Critics Criticized.

MR. EDITOR: Since the public is being entertained and doubtless instructed by a friendly and courteous controversy on the Bible and Bible teachings, it may be well for us to inquire if there be not another side to this question. Bro. Burgess, Bro. Hammond and the Friend represent a vast multitude of men who have been taught from their infancy that the sacred Scriptures were the inspired Word of God, without mixture of error. Having imbibed this belief, they are teaching the world that God says this and God says that, quoting chapter and verse as the only evidence required to settle the question of the divine authority of whatever they teach us.

Now, it is well known to every enlightened inquirer after truth in our day, that the sacred volume, so much revered by us, contains but a small portion of the writings of those (so called) mouthpieces of Jehovah, that the vast amount of literature written by between fifty and sixty different authors, and covering over a period of at least fifteen centuries, was submitted to the judgment of human beings (and not angelic proof readers), to decide what parts were and what were not inspired, thereby reducing the question of inspiration to the simple matter of the opinion of these men.

These opinions or decisions were given to the world as the inspired oracles of God—His perfect law, and His will concerning men, accompanied by the express injunctions that we should not add to or take from the words therein written and approved. Rev. 22, 19.

It is furthermore well known that the ablest commentators centuries later rejected, as not being inspired, a portion of the New Testament, and that a very large portion of the Christian church today reject, upon the same ground, a portion of the Old Testament writings.

The writer of this article has been a constant attendant upon public worship for forty years, and among evangelical churches only, and yet I have never in a single instance known or heard of a preacher or a pastor who has offered to instruct his congregation or his flock on this most vital question, "How came we by the Bible, and by what authority do we receive it as the inspired law and teachings of the Divine Creator?" while they have ever been faithful to urge each separate tenet of their sect, never forgetting to refresh the minds of their hearer by reference to 2d Tim., 3, 16.

Now, Bro. Burgess studies the Bible for the same reason that the commander of a besieged garrison throws up breastworks and digs rifle pits, viz., to fortify his position, and his sect finds in both the Old and New Testament ample material with which to construct their defenses. Brother Hammond is in the same boat. I speak from experience, having devoted twenty years to a careful study of the Scriptures, as I then supposed, to store my mind with divine truth; but, as I have since learned, more to fortify myself as a Baptist, with this result, that I came to believe that Jesus Christ, His twelve Apostles and the disciples from the day of Pentecost on, were all close communion Baptists, and how the Roman Catholics and the rest of the Pseudo-Baptists got into the Church, was to me a mystery. For I found at least forty-seven religious sects, each presenting to the world a set of doctrines or articles of belief, each differing from the rest, and yet all resting on the eternal and impregnable foundations,

of "thus saith the Lord," and each separate sect urging the importance of having "One Lord, one faith, and one baptism." Eph. 4: 5.

Now, how shall we bring order and harmony out of this Babel of opinions and beliefs?

Nothing easier, says Brother Hammond. Only come and be immersed, thus obeying the command, and following the example of the great Head of the Church, and the storm will be over, and your spiritual barque will be safely anchored in the quiet harbor of peace and unity. Gal. 3: 28.

But, says Brother Burgess, while that is one step toward the golden shores, you must keep holy Saturday, and not Sunday, else you defy the command of God, and trample under foot the authority of the Great Jehovah. Exodus 20: 10.

Next, the great Pseudo-Baptist family cry out—verily, President Edwards and John Wesley, one hundred and fifty years ago, taught that infant sprinkling was Christian baptism—and surely they were both learned and godly men.

How then shall we, as disciples of one Master, become united as one?

LAYMAN.

Not True.

MR. EDITOR: In the P. C. ADVERTISER of Friday, September 11th, is the following item, written and spread without any truth, which should be contradicted. The item says: "Hon. A. P. Faehaole and other prominent men on that island (Molokai) are obstructing the officers of the law, whose duty it is to send all suspected lepers to the receiving asylum in Honolulu. * * He has advised suspects to resist being sent to Honolulu, and has aided in secluding them against arrest."

I wish it to be distinctly understood that there is not one particle of truth in the above item as above stated and published. I have never obstructed any officer of the law on this island in the discharge of his duty. During the month of August past, the police made several arrests of suspects, and they have all been taken to Honolulu without any opposition from me, or of any one to my knowledge.

Among these suspects, two children from Halawa (my place of residence) were taken to Honolulu, and there examined by Board of Health doctors, and have been returned. When they were arrested, no one made any resistance to the police in the discharge of their duty, and it has been the same way in other parts of this island.

It looks as if a certain government physician has spread the above reports, whose name could easily be given to the public. It seems that, forgetting his better judgment and for other causes, these untruths are being spread. This doctor has been placed at Kona, Molokai, but is extremely surly and unpleasant, especially to natives.

I believe he holds a special grudge against me, for assisting, as lawyer, certain parents who were taken before the court for hiding, assisting, etc., lepers, but were discharged by the judge for want of evidence.

There is especial untruth in that part of the item which says that I have advised lepers to hide and resist being sent to Honolulu. I have never done so, but the Deputy Sheriff of Molokai has, through letters sent to relatives of lepers, given them warning of what were his intentions and thus giving them a chance to escape when they were wanted.

I assisted in the above-mentioned case, for it is my work as lawyer, and I am not to blame that the case fell through and they were discharged. The item advises the Board of Health and the Supreme Court to consider what I have done. I advise the Board to discharge this doctor that has no patience or at least politeness, and who cannot get along without letting personal feelings get the better of him in his acts and reports. As it is, no one has any faith in him in his district.

Again I deny the truth of this malicious report about me, for, as one of the makers of the law during several sessions past, it would hardly be right for me to be the one to retard or resist its action when at home.

ALBERT P. FAEHAOLE.
Halawa, Molokai, Sept. 17, 1891.

The Rain-Making Project and Its Inventor.

WASHINGTON, Sept. 14.—The real inventor of the rain-producing process has been discovered in the person of General Daniel Ruggles, of Fredericksburg, Va., to whom a patent was issued about ten years ago. He served in the Mexican war, and at the breaking out of the civil war cast his fortunes with the South, the result being that he came out of the army impoverished and broken in health. He is now over 80 years old, and for a number of winters he has been endeavoring to enlist aid from Congress to make the very experiments that have been made and are to be continued under the supervision of General Dyrenforth. He finally secured the assistance of Senator Farwell, who offered an amendment to the general Appropriation bill whereby \$10,000 was set apart for the proposed experiments. It was stipulated in the amendment, however, that the experiments should be conducted under the auspices of the Department of Agriculture. It is understood that a syndicate of Washington capitalists, satisfied that the invention has proved a success, have offered General Ruggles \$75,000 for his patent, their idea being to sell it either to the general Government or to the several States. It has been ascertained that seventeen of the forty-four States of the Union, particularly those in the far West, are subject to severe droughts, and they would probably be willing to pay liberally for the use of the invention.

Mrs. Witherell, an old lady who lives at Glens Falls, N. Y., is the thirteenth and youngest child and the seventh daughter of her parents. Her husband, recently deceased, was the thirteenth and youngest child and seventh son of his parents.

For diarrhoea or summer complaint in any form, there is nothing better than Chamberlain's Colic, Cholera and Diarrhoea Remedy. Mrs. Nancy Berry, of Adams, Lawrence Co., Kentucky, says one dose of it cured her of an attack of diarrhoea. Two or three doses will cure any ordinary case. When reduced with water it is pleasant to take. 25 and 50 cent bottles for sale by all Dealers.

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Mr. Thomas Batts, Editor of The Graphic, Texarkana, Arkansas, has found what he believes to be the best remedy in existence for the flux. His experience is well worth remembering. He says: "Last summer I had a very severe attack of flux. I tried almost every known remedy, none giving relief. Chamberlain's Colic, Cholera and Diarrhoea Remedy was recommended to me. I purchased a bottle and received almost immediate relief. I continued to use the medicine and was entirely cured. I take pleasure in recommending this remedy to any person suffering with such a disease, as in my opinion it is the best medicine in existence." 25 and 50 cent bottles for sale by all Dealers.

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THE UNDERSIGNED HEREBY authorizes W. ATIM of Wailuku, Island of Maui, by power of attorney to collect all debts incurred previous to the sale to me of his store at Wailuku. Therefore all persons indebted to the same are requested to make immediate payment to him, my attorney in fact.

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The tea is put up in air tight tin caddies which preserve intact its medical properties and the decoction is made by the person using it, thus securing its absolute purity.

There are thousands afflicted with diseases of the kidneys or urinary organs who suffer in silence rather than make known their troubles. Others seek relief by the use of various patent medicines, which, if they do not aggravate the disease, at least do not lessen it. Even those who secure the advice of physicians often fail to get relief, owing to the very complicated and delicate nature of the organs affected.

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